# Paraṃbrahma Prātaḥ Smaraṇam

## By Ādi Śaṅkarācārya

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In the morning, after long sleep one should not open the eyes suddenly nor walk out of the bed immediately. Before leaving the bed, please be seated while keeping your eyes closed. Chant given below mantras while dwelling upon the meaning. By doing so, you will be able to tap the grace of Lord for the day and definitely you will have self-confidence which is the key to Success. After chanting given below mantras you can chant any other stotras of your favorite deities.

ॐ प्रातः स्मरामि हृदि संस्फुरद्-आत्मतत्त्वम्
सच्चित् सुखं परमहंसगतिं तुरीयम् ।
यत् स्वप्न जागर सुषुप्तिम् अवैति नित्यम्
तद् ब्रह्म निष्कलम् अहं न च भूतसङ्घः ॥१॥

***OM prātaḥ smarāmi hṛdi saṃsphurad-ātmatattvam***
***saccit sukhaṃ paramahaṃsagatiṃ turīyam .***
***yat svapna jāgara suṣuptim avaiti nityam***
***tad brahma niṣkalam ahaṃ na ca bhūtasaṅghaḥ ..***

स्मरामि ***smarāmi*** - I remember(meditate); प्रातः ***prātaḥ*** - early morning; आत्मतत्त्वम् ***ātmatattvam*** - the reality of Self; हृदि ***hṛd*** - in the heart; संस्फुरत् ***saṃsphurat*** - shines clearly; सत्-चित्-सुखम् ***sat-cit-sukham*** - the Existance-Awareness- Happiness; परमहंसगतिम् ***paramahaṃsa-gatim*** - the goal of the great enlightened souls; तुरीयम् ***turīyam*** - the fourth; यत् ***yat*** - which; नित्यम् ***nityam*** - always; अवैति ***avaiti*** - witnesses and illuminates; स्वप्न-जागर-सुषुप्तिम् ***svapna-jāgara-suṣuptim*** - the three states of dreaming, waking, and sleep; तत् ***tat*** - that; ब्रह्म ***brahma*** - Brahman; निष्कलम् ***niṣkalam*** - free from impurities, partless; अहम् ***aham*** - I am; न च ***na ca*** - not at all; भूतसङ्घः ***bhūtasaṅghaḥ*** - aggregate of elements.

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Translation:

I meditate early in the morning on the Self which shines clearly in the heart, which is Existence-Awareness-Happiness, which is the goal to be attained by *Paramahamsa* sannyasis, which is called the 'fourth' because it is beyond the three states of waking, dream and deep sleep, and at the same time which always witnesses the states of waking, dream and deep sleep. I am that *Brahman* which is indivisible and not the aggregate of the five elements, ether, air, fire, water and earth.

प्रातर्भजामि मनसा वचसामगम्यम्
वाचो विभान्ति निखिला यदनुग्रहेण ।
यं नेतिनेतिवचनैर्निगमा अवोचुः
तं देव-देवम्-अजम् अच्युतम्-आहुरग्र्यम् ।। २ ।।

***prātarbhajāmi manasā vacasāmagamyam***
***vāco vibhānti nikhilā yadanugraheṇa .***
***yaṃ netinetivacanairnigamā avocuḥ***
***taṃ deva-devam ajam acyutam-āhuragryam ..***

भजामि ***bhajāmi*** – I worship; प्रातः ***prātaḥ*** – early morning; मनसः ***manasaḥ*** – to the mind; वचसाम् ***vacasām*** – to the words; अगम्यम् ***agamyam*** – not knowable; यद् अनुग्रहेण ***yad anugraheṇa*** – by whose grace; निखिलाः ***nikhilāḥ*** – all; वाचः ***vācaḥ*** – words; विभान्ति ***vibhānti*** – shines(convey their meaning); निगमाः ***nigamāḥ*** – Vedas; न इति ***na iti*** – not this; न इति ***na iti*** – not this; वचनैः ***vacanaiḥ*** – by the words; अवोचम् ***avocam*** – described; तम् ***tam*** – that; देवदेवम् ***devadevam*** – Gods of gods (the one that illumines all the organs); अजम् ***ajam*** – birthless; अच्युतम् ***acyutam*** – never falling down; अग्र्यम् ***agryam*** – the first (the cause of all); (इति ***iti*** – thus); आहुः ***āhuḥ*** – they (enlightened

people) say.

Translation:

I worship early in the morning the Atman (supremely effulgent Being), which cannot be described by words and coceptualied by the mind. Yet all words shine(convey their meaning) by the grace (in the form of awareness) of Atman. The Vedas(*Upaniṣads*) points out Atman repeated using the the phrase 'not this' to negate all superimpositions. That Atman is the one that illumins all the organs. It is birthless. The enlightened people say that it is the origin of creation and it never slips down to the level of the unreal appearance of creation.

प्रातर्नमामि तमसः परमर्कवर्णम्
पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।
यस्मिन्निदं जगदशेषम्-अशेष-मूर्तौ
रज्ज्वां भुजङ्गमिव प्रतिभासितं वै ॥३॥

***prātarnamāmi tamasaḥ paramarkavarṇam***
***pūrṇaṃ sanātanapadaṃ puruṣottamākhyam .***
***yasminnidaṃ jagadaśeṣam-aśeṣamūrtau***
***rajjvāṃ bhujaṅgamiva pratibhāsitaṃ vai ..***

नमामि ***namāmi*** – I bow down; प्रातः ***prātaḥ*** – early in the morning; सनातनपदम् ***sanātana-padam*** – the timeless abode; पुरुषोत्तमाख्यम् ***puruṣottamākhyam*** – well known(by the scriptues) as the Supree Puru`a; (तम् आत्मानम् ***tam ātmānam*** – that Supreme Reality;) तमसः ***tamasaḥ*** – with reference to darkness; परम् ***param*** – takes over(removes); अर्कवर्णम् ***arkavarṇam*** – shining like the sun; पूर्णम् ***pūrṇ am*** – fullness; अशेषमूर्तौ ***aśeṣamūrtau*** – manifest as all; यसिन् ***yasmin*** –

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in whom; अशेषम् ***aśeṣam*** – all; इदम् ***idam*** – this; जगत् ***jagat*** – Universe; रज्ज्वाम् ***rajjvām*** – on the rope; भुजङ्गमः इव ***bhujaṅgamaḥ iva*** – like a serpent; वै ***vai*** – indeed; प्रतिभासितम् ***pratibhāsitam*** – appearance.

Translation:
I bow down in the early morning unto the timeless abode wellknown (in the scriptures) as the Supreme Being. That infinite Supreme Reality shines like sun and removes the darkness of ignorance. It alone is manifest as all. This entire universe appears on the substratum of that Reality like a serpent on the rope.

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणम्।
प्रातःकाले पठेद्यस्तु स गच्छेत्परमं पदम्।।

***śłokatrayamidaṃ puṇyaṃ lokatrayavibhuṣaṇam.***
***prātaḥkāle paṭhedyastu sa gacchetparamaṃ padam..***

प्रातः काले ***prātaḥ kāle*** – early in the morning; यः तु ***yaḥ tu*** – whosoever; पठेत् ***paṭhet*** – recites; इदम् ***idam*** – this; पुण्यम् ***puṇyam*** – sacred; श्लोक-त्रयम् ***śloka-trayam*** – group of three verses; लोकत्रय-विभूषणम् ***lokatraya-vibhūṣaam*** – an ornament of the three worlds; सः ***saḥ*** – that person; गच्छेत् ***gacchet*** – goes(gains); परमम् ***paramam*** – supreme; पदम् ***padam*** – goal.

Early in the morning, whosoever recites these three sacred verses, which are an ornament of the three worlds, gains the supreme goal.

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